

M 2216

Group II

Barn

Monday, February 12, 1973

MR. NYLAND: Does that continue - the noise?

Voice: Yes. Shall I stop it?

MR. NYLAND: It'll be recording on that.

Bill H: Well, it's not indicating. (Laughter) How to make a decision.

MR. NYLAND: Okay, we'll see. (Laughter) Well, you better start, huh? It's always a difficult think, you know, to know how much you should pay to mechanical devices. But since Work is always with mechanicalness in the background, I cannot say too much. Maybe you have to talk louder in order to eliminate same way like whistling in the dark when you must make sure that you are really heroic, so that you create the impression that actually there's no fear whatsoever.

It was a good day for me today: I did a great deal of work, thanks to telling certain people that I wouldn't see them, because I felt that a great deal of answering letters, for instance, had gone a little bit in decadence and I wanted to catch up - and I did catch up. Close to thirty letters I wrote today, dictated - notes or memos or whatever. So it was a very good thing, I've never done that as much. It made me almost think that I was back in business.

So now, I did find time to listen to a few tapes, of tapes answers, or - I got an idea. I would like to tell you. There is always this difficulty about how does one know if 'I' exists. Because we talk about separation, about a separate recording by 'I', independent of whatever is the recording of one's brain, or any kind of a thought process. We talk about parallelism between thinking and--which goes on all the time, and awareness which is there every once in a while. And then over a long period of two, three years, one becomes familiar with attempts. You look back and you come to a conclusion that you really never have had a separation. Maybe in the very beginning, that there was something that you thought that was an 'I'. But then after some time, trying again and again, you come to a conclusion that perhaps you're on the wrong road, or what is it that one is really after?

You see, the idea of objectivity is that one becomes a different kind of a person in one's total activity: physical, emotional, as well as intellectual; that that what ought to take place as a result of such attempts and for which we then use a little bit of an, I call it a donkey bridge, of the creation of 'I' which then starts to function, that then one believes that that 'I' continues to exist and becomes an entity in the end. And to some extent, for explanations, it's very true and also one can have experiences of that kind. But what really the aim is: the changing of one's personality into an individuality. And that means that the functioning of the three centers will have to change, that they then, in a new functioning, behave in a different way, although the old instruments are still there; but they are now being used and attuned to a different kind of either velocity or sensitivity. So that if one looks at one's mind at the different times, there should be certain influences of that what tries to become objective on all the different parts which are still subjectively functioning. And it is as if when there are rates of vibrations in the brain originally, vibrating in accordance with a

certain note, or perhaps as an octave, that that what is constantly struck as a note of DO, with the overtones which are beginning at one octave higher, that then gradually, the elimination of the original DO will make room for the vibration rate of a note which is one octave higher. So that then the end, if it were possible to describe the condition of an individuality, is the same kind of a person, in which the different organs are functioning at a different kind of rate of vibration. Emotionally, and perhaps it's a little easier to understand, and as far as the body is concerned, you can consider it sensitivity, or more awareness of its own existence.

The aim for a man is to become a conscious and a conscientious man. And we use the idea and the concept of 'I' in order to help to create for a person an experience which his ordinary mind and his ordinary feeling is not capable of. And we associate that then with the existence of something that we--one calls a guide, for the guidance of that kind of a changeover, from the one kind of a person as personality into another one which we call individuality. Personality still has the three centers we are familiar with in unconscious existence. And the waking up process of the three different centers then gives the idea to description--to a describing of an individuality in which then the three centers, functioning now in a different rate of vibration, can be compared to consciousness and conscience and will.

Now there is of course sometimes a very definite realization of something else existing as 'I', particularly when one is satisfied for quite some time with a flash of existence without having any continuation of it. But gradually this kind of experience extends and includes many more points - I call them points of reference, which then are beginning to join together, and then it is difficult to distinguish one little 'I' when it has been full-grown and has become more predominant, as compared then with that what is still functioning in an unconscious way. And it

all--it is as if the changeover from unconscious state to a conscious one is gradual. Although the method does require that one goes up the step, from a distance of one's own history, that particular line becomes like an evolutionary line without being broken, not being able to see the steps, as if when you have a step you consider from a distance, it is really a line which goes up without being able to indicate that the line is made up of small steps.

Now that kind of process, of course both would lead to a re-evaluation of what one is. And is is noticeable for oneself in the acquisition of more knowledge about oneself, that is, mentally; more of a possibility of extending one's emotions, which are--which is the sensitivity; and more the ability of seeing what the body is capable of doing, which means more control over that what one has as a body. And that the judgment gradually and, I'm now talking about continuous efforts one makes, is really that one realizes that one becomes a different kind of a person, with different qualities and different attributes. And that therefore the question of one's brain, now more and more functioning in the direction of a higher tone above the original D0, is now interested in awakened states which are expressed as an awareness, And comparing it then over some years with what one has been, one must come to a conclusion that all these attempts have given one the insight of something quite different about oneself, and gradually more and more the acceptance of what one is, and thereby becoming more objective regarding one's own existence; and that it totally gives much more knowledge about the brain itself and its functioning, about the emotional states, and also about the ability of the body.

It is a process that, of course- it takes much longer than by the creation of an 'I' as actuality which then, in functioning, speeds up the process of a changeover from unconsciousness to conscious. At the same time you must realize that even if that is not so, you might say, tangible, if that is not so completely put into one's own consciousness, that the

process still goes on by the repeated efforts of making attempts to become awake, even in the sense of the creation of 'I', that the totality of that what is taking place with a person is that he becomes much more familiar with what he really is, and can accept more and more the facts of his existence because he will have less and less justification, and less and less rationalization problems.

If you take it over a certain length of time, indicated by a life of a man when he lives on Earth, we introduce in an unconscious state the possibility of maturity. And if our years really could extend to over a hundred and probably even more, there would be almost, I have said sometimes, automatically be reached the state of more and more objectivity regarding oneself because partly one becomes so used to the manifestations of oneself that there is no surprise anymore. Also the manifestations, when one grows older, become a little bit more limited, and therefore there is not such a quantity to even observe, or to become aware of. And in general there is a crystallization in one which is much more determined by the honesty of oneself, instead of trying to justify certain experiences or manifestations to the best of one's knowledge and for one's own benefit. One becomes less and less interested in that what is benefitting or what is really, as a justification, easier to live with. One is much more able and also quite willing to accept oneself as one is, and then let it go. Now that state of consciousness that is reached after many, many years of living, also after many, many years of associating with the ideas which sometimes are not strong enough to the creation of an 'I', also will lead to the same result of a man becoming free; and in his consciousness, which is then reached, he has also reached the possibility of considering himself an individuality.

What Work does, really, when it is understood, is to speed up this process and to use the method which then means the creation of an 'I' actually functioning as a form of a catalyst--catalytic influence on the

reaction which sometimes is compared to a chemical change. Although we express it in a physical way, by the introduction of an octave and a discussion of a D0 and a higher D0 and overtones, when we express it physically, we talk about vibrations. When we express it chemically, we talk about a change of the chemicality of a person in three centers. And it is really this catalytic influence of a method which produces more and more the possibility of reaching the same state of consciousness in a shorter time. And for that reason, it's important to know that this kind of Work can reach results which are still obtainable in the ordinary lifetime of a man on this Earth. You might say it is interesting that that kind of catalytic influence is given, because if men were left by themselves in accordance with a natural development, in time he would become a more complete man. But for that he would need many more years, and he would have to live much simpler than he is doing at the present. And therefore this kind of a method is really given to open up the possibility of revealing the secret of life. And one must look at it really in that sense, that now we have something that is available which then is possible within one's lifetime, as usually given to a man who might die between sixty and seventy, that he then still has the chance of reaching a certain stage, so that when he dies, he doesn't have to return and to perform more and more what he would do when he is culturally developed only, more and more having to undo what has been done before--has not been--to undo what were the crystallizations of his life during his lifetime in unconsciousness, to undo that in order to become conscious in a subsequent existence of himself.

So, if you feel, and sometimes may be a little disappointed that you are not getting anywhere where you think you ought to go, look at yourself with having honestly much more information about what you are. And that is the important part which will indicate progress over several years,

that you really know much better and that you really don't fool yourself as much anymore; that the conclusion you will reach about yourself is then much more acceptable, and more and more free from a like or a dislike; more and more free from rationalizations; more and more free from having to formulate; more and more free from ordinary reasoning; and completely free from what is feeling about oneself and giving then an insight which is comparable to intuition.

I want to say that because it is necessary to understand that, when one works, different people will reach different kind of results in different periods of their life. And the life, the life period in which they become interested and are honestly striving in order to reach certain results for themselves is quite different for different persons. And you must never compare yourself with other people, even if they say that they have reached something that you perhaps haven't reached as yet; thinking that they are more advanced. I doubt very much there is really that kind of a distinction between people. I think we're all in the same kind of a boat and we row with the same kind of oars, only the distance with which we can now row up the stream, or the way by which we manipulate the boat, all such things are different. I've compared it sometimes with working on a road, and the aim is quite far off, but the fact that each person can work on the road is sufficient to associate with each other for that common aim in the distance. And that one does not look anymore how a person uses his pickaxe or how much sand or gravel he gets on his shovel. He works and that is the most important part. He works in accordance with his own capacity. He gets results belonging to himself. He gets results which are not measured in quantity. They're measured in quality. They belong to a man who is honestly striving to the extent that he is capable of striving, so that in that relationship, he should be hundred percent. But that what he actually accomplishes and what he becomes in relation

to an aim is not at all hundred percent. It may be expressed in the terminology of a progress - one or two percent during his lifetime. The whole problem is really to exhaust as much as possible, for a person who is alive, everything that is possible for him on this Earth, living under the conditions with which he started, and building then gradually that what is his own. And for that, using materials which is within his unconscious life, and the utilization of that and the ability to use them; the ability to be able to build; to make a structure, depends entirely on his way, of his life, how he looks at himself. And I say the one thing that is required is the honesty of his effort.

It occurred to me today to think about that a little longer in wanting to explain it, because I've said many times, don't get discouraged. That kind of despair is not right. One continues to work as well as one can, in as great simplicity as one can. And gradually, out of all that, which may be -- in the beginning a little chaotic, something will finally dawn on one, and as a dawn, it will open up a new day in which the Sun will shine brighter than ever before. It depends on that kind of a knowledge which one then reaches, and as we say sometimes, everywhere and always.

So let's talk about work if you like.

Fred Goodall: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Yah.

Fred: I need to be able to experience my efforts at work.

Bill: He has to speak up.

MR. NYLAND: Huh?

Bill: We're not recording.

MR. NYLAND: Just a minute, Fred. Who's not recording?

Bill H: Fred has to speak up.

MR. NYLAND: Oh, Fred, louder. I was worried. Fred, talk a little

louder, will you?

Fred: I need to be able to experience my efforts at Work in such a way that I get more intellectual clarity about the actual application of Work, rather I'll just leave that. And a related question is, in the last chapter of ALL AND EVERYTHING, where there's a definition of man, and he talks about Working on an all around knowledge of oneself with all three centers, and also at the same time struggling with one's subjective weakness. I need some clarity on how those two things can actually go together in Work.

MR. NYLAND: Well, you see, Fred. We've talked many times of what is the way to become a man. When one has an idea that one is what one is now, and then try to strive towards an ideal, as I called it the other day, that particular process means that I wish to behave as is becoming to a conscious and conscientious man. Now for that I need information first about myself, the way I am, so that then I can compare that what I am with that what I wish to become. This wishing to become is dependent on a certain state in myself in which I believe in the possibility of an ideal that I strive towards, when I am at a certain age, hoping that I can reach that kind of an ideal in another ten or twenty years, whatever it may be. I try to describe an aim in the terminology of what I am at the present time. Now I keep on Working on myself, and with that I acquire more and more information about the reality of what I am really. And with that, I have information which I didn't have at the time when I didn't Work, or before I started to Work. I use now that information in connection with an ideal, and I change my ideal in accordance with the acquired knowledge which I have now obtained from Working. The reason why I want to Work is that the kind of a knowledge that I have about myself, as far as the past is concerned, remains subject to an interpretation thinking about what has happened, not knowing exactly anymore what actually did happen, I have a recollection of certain things in which I have behaved,

or thought, or felt in a certain way, and my memory is not accurate enough because of the time length, because it is the past. The second reason is that when it comes to my memory, and those are the kind of facts which then would describe me as I was, I may not always like what I have to do--for which I have to draw a conclusion that I was that. And then my mind will try to rationalize about these kind of a fact simply because I dont like them very well, I think I'm better than I really am in accordance with that information, and I try to fnterpret what are now facts of the past in the light of when I am now thinking about it. And of course, It is a common habit, you might say, of different people whenever they describe anything in which they figure in the part, that they start to elucidate it, or put it on a little heavier at certain times when they know themselves well enough that it was not actually so. Or that when you tell a story about yourself, you are really looking at it that someone else who hears it is going to admire you, more or less at least, and that you can add on, or augment, or really twist it a little bit in accordance, you might say, what the traffic will bear. And then you emerge as someone who has to have respect, or at least admiration, and you feel self--for yourself really quite well because you have vanity.

Now, in order to grow up, I have to use the facts which I cannot change anymore, even when they have been registered in my memory, and then when I think about them, they still should be the same kind of a fact as I actually experiences at the time when they did happen. So the reason for wanting to exclude this time element of the past, I say I have to record it at the time when they actually do take place, and I say I want something to be present to me so that the present of myself is recorded. Or I say that an 'I' should record that what is me, as behavior form, in such a way that there is no question about such a time element entering into any kind of a description, either we say then of the past, or of the

future, so that then the recording should take place at the present moment when it actually does take place. Because I feel that if I don't do that, I have associations constantly with what I happen to think about.

Now if I acquire gradually such knowledge of myself which I call many times irrefutable - that is, it cannot be disturbed anymore, it has an absolute quality, and there is no question of argument of changing them, and I can be dependent on them because they will remain the same if they (haven't go as far as my lifetime will continue; they can then form the basis as a foundation for the building of something that is of more value to me.

Now the way I want to build is, when afterwards, thinking about my life as it is and considering then the facts of my behavior which are truthful in the real sense of the word, I have material now at my disposal to compare it with what I consider an ideal for myself of what I wish to become as a man. And then I start comparing it in such a way that I feel that that what I have been does not measure up to what is--I call my ideal. And then, considering that and weighing it, and meditating about it, I decide that certain things that I have done are not correct anymore; and I wished that in the future I wouldn't have to repeat them.

Now in order to overcome the difficulty of a habit that I will repeat again and again the same thing, I again introduce the question of objectivity. Because once when I understand that what I am to its fullest extent, in accepting it as it is, I will not question anymore what is taking place with me, and therefore it will not be a surprise to me if I act in the same way. So that then in that not having any surprise, or not having any particular wish for a change or a not-change, or a like or a dislike, I will, in that kind of an acceptance, come to a conclusion that I don't have to repeat that kind of manifestation any longer. If that's the case, I can choose between the different manifestations of myself because they are then quite equal to each other. Out of that kind of a particular gallery of possibilites of manifestation, I now select the

ones that are most likely to belong to the process of me becoming a man. Now when I do this, when I say to myself I will overcome a certain weakness, I will not speak the language I have spoken but I will use different kind of forms; I will not be jealous; I will not have vanity about myself; I will not love myself at the expense of others; I will not be selfish - whatever are so-called negative qualities of myself, I decide that I don't want to behave like that any longer.

It is now a question of how much I actually can do in a short time but, for that reason, when I find myself in that kind of a state, again unconsciously repeating what I have done already before, my 'I' should be created in that kind of condition. My 'I' then should tell me that that what I am behaving is my mechanical way of unconscious living, and that it is not becoming to a man to live that way. This is what Gurdjieff means. I then have to go against that what is manifesting for the sake of reaching a manifestation which belongs to a man who wants to grow up and become conscious. And that is the constant striving in a man, then seeing what he has been, judging that it was not right, but now having a will, because he should have gradually more and more of a will, to counteract that what has happened by means of doing now what is right for me in relation to the ideal which I have in my mind.

Much of that what I see in my mind may not be exact because I cannot really visualize it completely. I have to go, for the time being, a great deal by my feeling, and including in this feeling now the potentiality of an emotion, I become much more deeper involved in the behavior of myself, and my judgment about myself is much clearer; and also, I become much more sensitive in the way I behave.

So it goes through a period of being extremely careful to see that what I am doing is right in accordance with the objective rules which I gradually start to formulate. And that is where, you might say, is a reconciliation between your first quotation and the second one.

You see it?

Fred: Yes, I think I do.

MR. NYLAND: Okay.

Fred: Thank you.

MR. NYLAND: Okay.

You must not let me wait.

Cindy Curry: Mr. Nyland?

MR. NYLAND: Yah?

Cindy: I see things just happening to me, my life just happening to me. And things that I don't like about what's happening to me and even to do with repetition of events, and I can't change them. And just what you said..

MR. NYLAND: How do you know you cannot change them?

Cindy: I don't know what to do.

MR. NYLAND: But don't do them.

Cindy: But it's not what I'm doing, it's what's being done to me.

MR. NYLAND: That's all right. That's your reaction. It becomes a doing just the same.

Cindy: Because I mean, I just don't react then?

MR. NYLAND: No, the question is, you are acted on.

Cindy: Right.

MR. NYLAND: You react to that. I say, don't react. Make yourself not react. If there is something that influences you when you're apt to say something about it, don't say it.

Cindy: Then that's right?

MR. NYLAND: Keep your mouth shut, yes.

Cindy: But that's what I do.

MR. NYLAND: Do you? Then it won't affect you anymore.

Cindy: But it does.

MR. NYLAND: No, then you don't do it right.

Cindy: But that's what I mean because I just endure.

MR. NYLAND: You don't endure. You just accept yourself as you are without any further judgment, even if you see that you react all the time to influences from other people, even that you have to accept as something that is a characteristic of yourself. You should say every time when you get into that kind of hot water: this is me again acting the same way as usual. This time I'm going to be different. If I usually would react and say certain things, or run away, or have an expression on my face, I would say, I don't want to do that now. I want to break that kind of a habit. I do not want to react in the usual way. I'm now going to be quite a different person. If necessary, I say, I will act as if I am not that kind of reacting person.

Cindy: That's the same thing it says in the Bible.

MR. NYLAND: Yah, take your--put your cheek to the...

Cindy: Turn the other cheek. Then that's right because I thought it meant--I mean I thought that was right, but, but I thought that was right. You're right. I'll try.

MR. NYLAND: Yah. (Laughter) Well, I'm glad, Cindy, you and I agree then. And after all, we probably agree with the Bible.

All right, Cindy?

Cindy: Yes.

MR. NYLAND: It's very important to see that, at a certain time, there is a definite responsibility that one does not behave as usual, that one must at certain times go against the grain; that one must stop at certain times energy flowing, mostly in a negative direction; that there is a responsibility for the behavior of oneself as reacting to other people, and that it is completely unjustified to follow something that impresses you by a reaction which is completely unconscious on the part of yourself.

Cindy: That will help me do?

MR. NYLAND: I think so. Because maybe you will seek out the opportunity that you might be affected by certain things, like your enemy will step on

your toes, and you will be able to say, thank you very much.

Cindy: I hope I find that. There's a lot of opportunities.

MR. NYLAND: Oh, we'll send a lot of enemies. (Laughter) I don't think you have to hunt very far. Just expose yourself and someone will step on your toe.

All right.

Cindy: Yes.

MR. NYLAND: We never have to look very much for unconscious behavior.

George Sharp: Mr. Nyland?

MR. NYLAND: Yah?

George: It's George Sharp.

MR. NYLAND: Yah.

George: In line with the discussion as a thought, I had a question before I came about something that I recognize as a tendency as it's expressed in myself, and I understand it's pretty common, and that is always doing things for--on the condition that you will receive something for it. And I notice that this often motivates me. And I'm interested in this because I believe that my ordinary life can lead me in the direction towards Work and I'm interested in the quality of my ordinary life as leading me into the direction of a higher quality.

MR. NYLAND: Well, I think you have to work for it, George.

George: Yes.

MR. NYLAND: It will not lead automatically in that direction, you know? You have to pay.

George: Yes.

MR. NYLAND: You have to pay with energy to be used or you have to pay with not using the energy which was wrongly used. So there has to be a very definite determination on the part of yourself. And if you discover within yourself and your ordinary, automatic way of living, certain tendencies which perhaps you can dislike, perhaps you can like them, it is very inter-

esting to change them. Because it won't do very much harm, it might even do good to others, but it definitely will do good to you when that kind of a change becomes observable, if it can be used by an 'I' which then is present to your changing.

George: Yes.

MR. NYLAND: And the changing will cause a little friction because it is against that what is habitual, will enable you to give a little energy to the formation of 'I', or even to the wish that somehow or other something could become awake in you.

Fight every day against tendencies which you know you have, only for the sake of changing them, not for the sake of criticizing them, or that they perhaps do belong or don't belong. Just accept yourself as you are, but now you wish to use whatever it is that you are for the sake of being reminded to Work.

George: Yes, sir.

MR. NYLAND: All right?

George: Yes, sir.

MR. NYLAND: Good. Is that it, Bill?

Bill H: Yes, sir.

(SIDE TWO)

MR. NYLAND: Okay.

Penny Jennings: Mr. Nyland?

MR. NYLAND: Yah.

Penny: Penny Jennings.

MR. NYLAND: Yes.

Penny: I feel as though...

MR. NYLAND: I don't hear it. Someone coughed.

Penny: I feel as though my ordinary life principles take up too much of my energies, that I tried - I have an idea, how I should be in ordinary life and what's right; and I find myself totally empty at the end of the day as

far as having energy for work goes.

MR. NYLAND: What kind of a measure do you use when you say of that what isn't right? The Ten Commandments? Or just some ordinary cultural idea of ethics?

Penny: I don't know. I think maybe...

MR. NYLAND: You find out, because it must be--it must come from somewhere: your education; or some uncle telling you you should not; or that what you have read somewhere and you interpret. You've got to be quite clear when you say, that what I'm doing is not right and you criticise all the time, maybe that you should have been different.

Penny: I said that what I think is right, not not right.

MR. NYLAND: No, no what you think is right. I said what measure do you use for that? What is right? Should I start with my right foot and take the first step that way, or is it better that I use my left foot? What is more right?

Penny: Well it's in connection with having a day, say at home, that goes smoothly enough so that things are--things are not chaotic, for everyone there.

MR. NYLAND: Good, let's say it's same way as you want to clean your room because it ought to be clean; or you ought to take a bath at least once a week; or things of that kind. Penny, they are just ordinary laws, rules of conduct in an unconscious state belonging to this Earth and wherever you get them from, everybody has them. You shouldn't eat a piece of candy because it is too much sugar, let's say; or you should have vitamin C.

One goes so often by that what other people tell you, and then you say you ought to be this or that, and you talk exactly the same way to yourself. You don't want to sit in a state in which you have to consider things. You want to settle them, so that you are quiet and a little bit more peacefully sleeping, or whatever you wish to do. Penny, when we

talk about an unconscious state, a form of behavior on this Earth, and an adjustment one makes regarding living with other people.

Penny: But what I'm saying is that I'm terribly tied to these principles.

MR. NYLAND: You're terribly what?

Penny: Tied to them.

MR. NYLAND: Yes, you are. So I say, cut yourself loose.

Penny: How?

MR. NYLAND: How? By not doing it. Sit in a room that is completely dirty for a couple of days and don't pick up anything what so ever. It may be difficult sometimes, these kind of an ideas which I have. For instance, I would let a baby cry for a half an ahour. It will go all against my mother instinct. But there are many other things that are quite harmless: sleep longer in bed one day, next day get up quite early. Little bits of things that you can use as tasks, they don't amount to very much, but at least you have a chance to see yourself how you rebel, or how you enjoy it. How lovely it is to sit in a nice chair and almost fall asleep and have a book, you know? Or, how easy it is to read an article in the newpaper against Nixon and you agree with it, or whatever it may be, I don't care. It's ordinary life, Penny. One is always bound. It's a good thing you see that you are bound. It's almost, I would say, against that that we want to Work in order to have freedom from the demands my personality places on me. You have to learn by doing. How do you get stronger when you lift a weight? By daily exercises, daily dozen. Each day, maybe, you get a little stronger, you develop your muscles. Everything like that on Earth happens in accordance with that kind of a practice that will make you perfect. But you see, it is not a particular subject that we ought to discuss - how to behave in ordinary life and how to overcome certain little obstacles that are in the way, or certain tendencies, or characteristics, or idiosyncrasies, all of that

it is of no particular concern because, from the standpoint of objectivity, it doesn't make a damn bit of difference.

You see what I mean?

Penny: Yes, I do.

MR. NYLAND: Because we're interested in Work; we're not interested in description of one's ordinary life.

Penny: But what I'm saying is that Work is not alive for me, like it used to be because of my ordinary life.

MR. NYLAND: No darling, that's right. I said that in the very beginning, that every once in a while, and that period sets in. And you still have to consider why did you start Working in the very beginning? What was the motivation? And is that condition, why you wanted to Work, which, of course, is connected with the state in which you were, is that state still similar that that what you are now is a little disgusting to you? The fact that you are constantly under that influence of not wanting to do this or that, or hunt for something that is a little easier, I think it's a characteristic that you could use very well because in that sense, you won't grow at all. All you do is to change a couple of pieces of furniture around the room. The room stays the same and the furniture is the same, just in a little different place.

Changing of habits is of not much use simply as a change of habit. It can be made useful because of the change, if I have another aim connected with it.

I hope you understand what I mean, Penny. (long pause)

Is silence consent...

Penny: I'm trying to...

MR. NYLAND: Okay, darling. We'll give you time to think about it.

Keith Dickinson: Mr. Nyland?

MR. NYLAND: Yah?

Keith: Keith Dickinson.

MR. NYLAND: Yah... .

Keith: In the past three weeks, I've been making what I understand to be Work attempts, and not a lot has happened, nothing that really resulted. But in the past few meetings, certain things have become clear to me; and today I set out again and made some attempts and something happened.

I was walking along pushing a cart, and there was a moment and a flash. And as quick as it happened, it was over and I realized that there was an experience there. And I think it was a flash of impartiality and objectivity.

MR. NYLAND: You're not sure?

Keith: I know at the time that it was - yes.

MR. NYLAND: Well then you don't have to say, I think.

Keith: Yes.

MR. NYLAND: Now, all right, let's assume you had. How soon do you - when the day starts and you get up - how soon do you think about Work?

Keith: Right away.

MR. NYLAND: How do you mean, right away, when? When you open your eyelids half-way?

Keith: No, no, when I start dressing.

MR. NYLAND: You have to get out of bed before that, huh?

Keith: Right.

MR. NYLAND: Can you do it now when you get out of bed?

Keith: Yes.

MR. NYLAND: Will you make a little note that each day when you actually start thinking about Work, and actually then make an attempt, make a little note for each day for yourself, and see if you can change the time to become awake or attempt to be awake earlier?

Keith: Okay.

MR. NYLAND: It will start your day off in a different way, and later in

the day you refer to it. Then, when you refer to that as a thought, you make another note. Then you continue unconsciously until you happen to think again about the second time that you were reminded. You write it up again. That's the third time you are reminded. Each time you must try to work.

Keith: Fine.

MR. NYLAND: All right?

Keith: All right.

Ross Trattler: Mr. Nyland?

MR. NYLAND: Yah?

Ross: It's Ross. This whole conversation about habits and everything has confused me because this week-end someone told me something about myself. They were angry at me because I'd done something careless. And it affected me very deeply; and I reacted to it, and after thinking about it for a day and still reacting to it, I have to realize that it's true, that that is something that I do. You know, that's the way maybe a great portion of my life is arranged in being careless. And I had to come to the conclusion that I would have to do something different, not to be careless. And this whole conversation of you know that that has no relation to objectivity confuses me, because I had decided that, Okay, if I now, when I notice that, that I'm being careless, then I try not to be careless, you know, so if that ever happened again, I could say, no, you know it's not true. Because I know I have not been careless. You know?

MR. NYLAND: That's all right. You're just a different personality. It's not on the road to consciousness. You just change.

Ross: So at that time, like you said to Fred, that I should try to be objective to that.

MR. NYLAND: If you can - if you can be.

Ross: Is that a good thing for me to try?

MR. NYLAND: I think anything is good to try but I wouldn't wait until you do something careless. Do it until - when you do something with a great deal of care.

You have to consider two things: one is life on Earth in which, of course, we have ideas about that what is better and what is not as good, dependent on your state of health, dependent on associations with people, dependent on certain rules of subjective morality, or any kind of an ethics, or even a religion, that you have to behave in accordance with ordinary rules which takes in the reaction of other people, the opinion they have of you, and remarks they make regarding that what you do, and that what you consider yourself to be, including even the wish to change. All that is just life on Earth. The other is that one is in existence on this Earth and has potentialities which are expressed in a line which I call vertical. The horizontal lines on this Earth in all its length and its breadth is perfectly all right because it is flatland. What I wish to become is a grown-up person of three dimensions. The three dimensions of a man are really his three centers, growing up as three full-grown bodies; because, out of the three, there is the possibility of a structure first as a cube, you might say, but then gradually having both volume, height, and width and breadth - whatever it is as volume - the totality of that what could exist for me is then reducible to a point in which all the properties are still there, and then enabling me, at that point, to be able to become something else on a higher scale.

So there are two kind of measures: one is the ordinary subjective world in which there are certain rules which I follow, or cannot follow, or want to follow if I possibly can, particularly when someone tells me I'm careless. The other is a relationship towards my conscience, towards the aim which I set out and I hope my life to be, in relation to that what

I ought to become, thinking about the possibility of a development of myself, this time in an evolutionary scale, not having to do with an improvement on this Earth. And those are two quite different lines of direction, one, as I say, remains horizontal, the other is vertical. They belong together because they are joined within me. The capacity for my inner life is quite different from the abilities of my outer life. So that shouldn't give you any confusion. Naturally if you start to measure with one measure which belongs to another, of course you're confused.

Does that make sense?

Ross: Yes.

MR. NYLAND: All right?

Linda Fainzin: Mr. Nyland?

MR. NYLAND: Yah.

Linda: It's Linda.

MR. NYLAND: Who? I don't see it.

Linda: Linda.

MR. NYLAND: Yah, Fainzin?

Linda: Yes.

MR. NYLAND: Yah.

Linda: I had an experience this past week-end that I'd like to talk about in coming to the Barn. I came to the Barn and I had an interaction with somebody in which I reacted to something they were saying or doing or - I don't even know what it was except that what is happening to me more and more is that all my standards of how I should be or a person should be in my rationalization of what happens, is starting to slip away. And at that, at that moment, all that I was left with was the possibility of accepting myself, not even as tendencies but in terms of a physical existence. And this has happened, this has happened a few times. I haven't been able to expand it in the sense of Work because I don't have the

facility to. I - it's new for me even to do this. But it happened again today and yesterday in which it was an extreme, and all I could do again was accept myself in terms of a physical existence as much as I could, and even sometimes say a little prayer. There's room for that. And I just feel like there's something in this that I need to do a lot, and that it has a potentiality of expansion which right now I'm limited, but...

MR. NYLAND: Don't philosophize too much, Linda. There is a point at which you accept yourself. What continues at that time? You accept yourself as existing.

Linda: You asked me what continues?

MR. NYLAND: Yah, what continues? There are two things that can continue: one is your ordinary life which undoubtedly continues, and the other is a possibility of something else existing as a result of the acceptance.

Acceptance belongs to a different realm. Your ordinary life does have requirements. When the two are confused, continue with your unconscious existence. Don't consider yourself as if you're not of this Earth anymore. It's all right to accept yourself but it has to be followed by something else if it is going to be useful. If it doesn't return to the unconscious state and continue exactly the same way as usual, until again there may be an experience in which you wish - something of you wishes to accept yourself. You understand what I mean? Because in acceptance, if you should become a little bit loose from the Earth, you're liable to run off. Keep your feet on the ground. There are requirements for the continuation of your life. You can't live in heaven. Acceptance is on the road to something else and we call it objectivity: but objectivity is not natural to this Earth, and your body and everything still belongs to it, and you enter into that kind of a, let's call it, cultural arrangement based on unconsciousness. It's the same as what I mentioned to Ross.

There are two worlds: my inner world and my outer world. Acceptance of myself belongs to my inner world when I wish to develop it. It doesn't

belong to the outer world at all. In the outer world, I describe myself: I like myself, I don't like it, I do this, I do that - quite unconsciously. That's me. And that is my life as a personality. Don't mix things up. If you want to Work, Work. Then go the whole hog and Work. Make actually then certain movements, certain forms of behavior, see if at that time there is something as 'I', observant of that - you. Then it is an attempt for Work. If that isn't there, return to your ordinary existence. Don't introduce the acceptance. Keep it separate. If you want to Work; if you don't, don't. Don't mix them up. That becomes confusing. All right?

Andrew Nevai: Mr. Nyland?

MR. NYLAND: Yah?

Andrew: Andrew Nevai.

MR. NYLAND: Yah.

Andrew: I feel that in the past that the key for myself to Work has been a certain emotional attitude. Other than that, there have been situations where there was an accidental happening with somebody or something that caused an experience of Work. So, with this in mind about an attitude, I had planned that yesterday, that's Sunday, would be a good day for me and it was.

I got up a little earlier than usual and I had a certain attitude about myself the whole day. And I'm looking back on the day, I feel that on the whole I was a little more there than normally - in a normal day.

MR. NYLAND: Let's make it very clear, Andrew. When you say you were a little more there, what was there that was different from being not as much there? Don't be vague about descriptions of Work attempts. They are very definite. You want to reach something; you want to have that what we call 'I' being awake and observing you. And it's a very definite something. It is like the introduction of something like food you eat, and you know well enough that when you eat it, you eat it. It's quite

different from not eating.

The attempt one makes for objectivity and a life that is, let's say, at a higher level, or that is a connection with one's inner life is entirely different from just eating, sleeping and drinking. So you have to be quite clear about the attempts you make actually, and you must say there is a realization of that kind of an attempt I make for a definite purpose.

Andrew: I tried many times during the day to have something present be to me - to create an 'I'.

MR. NYLAND: Good. Then what was the result of that?

Andrew: The result was - this is my question - the result was not as much as I had expected, and I want to ask you...

MR. NYLAND: Don't expect anything.

Andrew: ...what I'm doing wrong?

MR. NYLAND: Yah. Don't expect anything. What could you expect? The fact that you exist. That you know already unconsciously but when you do it in an objective sense, you have no desire to have any liking or disliking and not association, no thought, nothing whatsoever about you yourself. And the acceptance means that you are just that kind of a person as you are, walking, whatever you're doing.

Andrew: I think there was a quality many times during the day of being a little bit separate.

MR. NYLAND: Was it really an impartiality, Andrew?

Andrew: Yes. Yes, I feel there were times when there was an impartiality.

MR. NYLAND: I still don't like the word feeling.

Andrew: Well, that's what I'm trying to say that there were, there were....

MR. NYLAND: I have a realization, a very definite fact that comes to my notice, and it has a relation to me, and I now see that what I am, and I have no desire whatsoever to like it, dislike it, to describe it, or to put it in a pigeon-hole, or in any way, any other kind of a thought

associate with it. The fact of my existence is the one thing that I care about at such a time when I say, 'I', observe me.

I think the concepts of impartiality, try to think about it. Add to that afterwards, what is really the timelessness of a moment? What is meant by that when I apply it to myself? Not so much the fact that something is present to me. Naturally if there is an 'I', or a special kind of a functioning in my brain, it is separate from my ordinary unconscious behavior. But I, myself, am an unconscious person, behaving in all three centers, unconsciously, and I want that kind of a fact known, that that is my life as it is now, and I accept that form, and that life, impartially, and as I say, at the moment.

Start it with when you get up. Start it when you have very little things to do or to think about even: that you just, even if you say, I dream a little bit when I get up and my eyes are not open as yet. And you rub your eyes with your fingers, you get all the sand and the dust out. That's a good time. You see a sleeping body. And you say to yourself, that's me. It does it every day. That's the way this body gets up. And this body is known by the name of Andrew, and that's all. And now it walks, it goes to the bathroom, it washes, it does this, it does that - most interesting - goes back to bed. And that that's where I slept. That's where this body was. Tell yourself - talk about 'It' if you like, not 'I'. You simply say, 'it' got up. 'It' is walking. Try it for an hour, not to say 'I' at all. Just consider that 'it' as if there is a little distance between you saying it and seeing that what you are as 'it'.

Andrew: I, I did such things yesterday.

MR. NYLAND: Okay, fine. But why don't you talk about it then?

Andrew: Well, when I felt things were running down.

MR. NYLAND: No, no, no, no, no. Let's stay on the level where you are. You tell me when you did that now, what I just now explained.

Andrew: All right. I was working during the () workday.

MR. NYLAND: No, no, no, no. I'm talking when you go out of bed.

Andrew: What I did yesterday when I got out of bed?

MR. NYLAND: Yah, when I asked Keith to write down when he started to Work, when did you start to Work? When did you think about it and actually Work or make an attempt?

Andrew: I sat on the edge of the bed for a moment when I got up.

MR. NYLAND: Were you then impartial to yourself?

Andrew: I made an attempt to have something present to me but I was not impartial.

MR. NYLAND: Was that - well then it wasn't functioning, was it?

Andrew: I'm sorry.

MR. NYLAND: Then it wasn't functioning?

Andrew: No. It was not.

MR. NYLAND: You made an attempt but it didn't do anything.

Andrew: I was in a hurry to get into the day. I think that's why.

MR. NYLAND: Okay, whatever was the reason, I don't know.

Andrew: But I did do it.

MR. NYLAND: No, you sat on the bed but you didn't do anything. (laughter) As far as Work is concerned, you didn't do anything, because there wasn't even anything that you made.

You have to look at the creation of 'I' as something that you really make, like when you make I say many times, a house for the dog, a kennel. Or when you have a screwdriver, you screw in a screw. You do something. Or when you want to eat, you eat because you make a movement with the spoon, and there's something on it: porridge or whatever, and you eat it. Something is taking place; there is an activity.

So when I have an 'I', I want activity of that 'I'. I want actually that 'I' be a telescope. I want it to be on Mars, sure, ready to accept everything that happens without fighting about it. As soon as I fight,

Then I'm back again into ordinary life. As soon as I start thinking about the day, I'm in unconscious state. When I think about what I ought to do- I'm completely unconscious.

I want to have for myself, the knowledge of my existence when this body gets up out of bed. It can sit down; it's all right. But don't keep on thinking. Try to find the difference, Andrew, between a functioning of the mind as awareness and a functioning as a thought. Try to think about to see if you can experience a difference at times. Begin with that. Begin with that in the morning.

Con't tell me you've done it.

Andrew: No, I wasn't going to say that.

MR. NYLAND: Okay.

Andrew: I feel there was -- I'm not satisfied. I feel there was something that I made some attempts yesterday. And I feel maybe I'm not describing it.

MR. NYLAND: No, I don't think that is the case. I think you're describing it perfectly all right. And I judge from that that you need a little addition like impartiality, like simultaneity, that these concepts have to come together with this process of awareness, this process of observation, this process of acceptance.

Andrew: I walked out of the darkroom at one point, when I realized that I was just -- I was asleep, I was just doing things. And I told myself that I would put a log on the fire. I would do it very slowly, and...

MR. NYLAND: Would you be awake while you walked over? Would you be awake when you put the log on the fire? Not slowly - that doesn't make any difference. You want to do it slowly in order to do something else.

Andrew: Yes.

MR. NYLAND: Well, were you awake, Andrew when you put it on the fire?

Andrew: That's what I'm trying to say. I wasn't as -- it wasn't an extreme, there wasn't an experience of -

MR. NYLAND: Andrew, I'm afraid whenever light enters into a dark room - you're talking about it - it is already light. It is not dark anymore. It's very little ,light.

Andrew: Can there be twilight? Can there be a little bit of light?

MR. NYLAND: Yah, a little bit of light is already light as far as consciousness and conscience is concerned, because it starts to function with one percent already, and that is the realization of my experience. I don't look at the 99 % darkness. I say there was light. It was small in comparison what it ought to be or perhaps could become, but I had a very definite experience of that kind of light. I had a definite experience of how much there was of impartiality, but there was some impartiality. There was something that I could call eternity in the sense of timelessness. Things of that kind have to be there.

Andrew: All right. I'll try to get up early for a week.

MR. NYLAND: It's not early, you know.

Andrew: Well, for me it is.

MR. NYLAND: Well, maybe. But that is not the point. You know the task is not to get up early. The task is when you get up, regardless and when you get up at nine o'clock, you will do the same thing as when you get up at five. The task is to make an attempt that something in you is awake and looks at it. The task is really to tell yourself, 'it' gets up. Say it when you get out of bed. See if you then actually can be awake to that fact that you say, 'it' my body. Something in you is separate saying it. Use the word 'I' only for an 'I' actually existing. Use the word 'it' for that what is manifesting on this Earth. All right?

Andrew: All right.

MR. NYLAND: Okay.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah? .

Fred: Could I have a task to help me understand the meaning of participation?

MR. NYLAND: No, not yet. Do you know the meaning of impartiality?

Fred: I begin to find out more and more about it. But when I asked you a question, you told me that I could have a self-starter for my wish to wake up.

MR. NYLAND: Would that be participation?

Fred: By -- in the friction of bringing my inner life into contact with my outer life, and I've been trying to understand that.

MR. NYLAND: When you do that, when you bring inner life and outer life together, there is that kind of participation. The application of Work itself in one's ordinary life is already participation, but the requirement is that what I bring as inner life has to answer to the three requirements of objectivity. Otherwise, the participation doesn't amount to anything. So I first must really know what is this 'I' by experience, existing, and existing for a little longer than just a flash of a moment. When I have the possibility of an enduring existence of 'I', I really can start talking about participating because the flash in itself is no participation at all. It is only the recording of that what is, at a certain moment, When it is a moment, there is no participation. It is only, you might say, observing process. Participation means that I play a part in the activity of my body, and that the 'I' being present with me, is participating in the activity, not in the flash of a moment of existence. You see the difference?

Fred: Yes sir.

MR. NYLAND: So one does not really talk about participation than only in a little bit of theoretical sense; that it is the next step. But one has

to make sure that I go to the next step with all the equipment, which I have to get from the first step.

The first step is D0, and the D0 includes the three-foldment: an observation process, and an impartiality concept, and a timelessness concept. When that is there, the 'I' can exist with that -- those three attributes. And when it then can exist a little longer, so that I can even lift up my foot, and go onto the next step, that I don't lose it when I go from one level to the other, and then when I am on the next level, that it still is in existence, and then it starts participating in my activity as I am.

Try to compare it a little bit. When Beelzebub looks through the telescope from Mars, he's not participating with the Earth, he's just looking at it, but he's also looking impartially. He's also looking with an understanding of what actually is taking place. He is not considering part of the reason why they have become like that. He states a fact of their behavior. He can explain how it comes to it. But then he says, I'm going down to that Earth and I'm going to tell them something, right on the spot. Then he starts participating.

All right? You see that?

Fred: Yes, sir.

MR. NYLAND: All right. It's all right to ask for it but I cannot give it yet.

Fred: How should I most practically understand your previous answer in relationship to that friction that it created?

Mr. Nyland: It's difficult enough when you are in an unconscious state to create something that is conscious, in a subjectivity you put something that's objective; it requires a tremendous amount of force to have to keep it there. That is how you go against the grain, because your unconscious existence will try to eliminate anything that is objective, in the

beginning. And it is the fight to keep them existing that will create the friction.

Fred: Yes. I understand.

MR. NYLAND: All right. Does that mean it?

Bill H: Yes sir.

MR. NYLAND: Bill? So today is Monday. Do you want to meet Wednesday?

Voice: Yes sir.

MR. NYLAND: Oh, what a quick answer. You can have the first question next Wednesday.

Goodnight, everybody.

(End tape)

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